9   Vipassī Sutta

The Discourse on Vipassī | **S 12.4**
Theme: All the buddhas discover the same liberating truth
Translated & annotated by Piya Tan ©2016

1 Sutta significance

1.1 The Vipassī Sutta (S 12.4) is the first of seven suttas in the Buddha Vagga of the Nidāna Saṁ-yutta (S 12). The buddha Vipassi was the sixth buddha of antiquity, counting back from the buddha Gotama. A detailed account of his life is found in **the Mahā'padāna Sutta** (D 14).[1]

1.2 These seven suttas (S 12.4-10) describe, in identical terms, the awakening of the six past buddhas and the present buddha Gotama by way of their discovery of dependent arising and dependent ending. These seven suttas are:

S 12.4	**Vipassī Sutta**	7th past buddha	91 aeons ago
S 12.5	**Sikhī Sutta**	6th past buddha	
S 12.6	**Vessabhū Sutta**	5th past buddha	31 aeons ago
S 12.7	**Kakusandha Sutta**	4th past buddha	
S 12.8	**Koṇāgamana Sutta**	3rd past buddha	the present auspicious
S 12.9	**Kassapa Sutta**	2nd past buddha	aeon (*bhadda,kappa*)
S 12.10	**Mahā Sākya,muni Gotama Sutta**	The present buddha	

The Pali texts are given in full only for **the Vipassī Sutta** and **the Mahā Sākya,muni Gotama Sutta**. For the others, the suttas only mention their names as "... bhikshus, the Blessed One, ⟨name⟩, the arhat, fully self awakened ..." (*... bhikkhave bhagavato arahato sammā,sambuddhassa pe ...*), that is to say, part of the respective sutta openings. In the last sutta, the buddha Gotama speaks of his own awakening, which is given in full.

2 Anglicization of Buddhist words

2.1 ENGLISH WORDS EXPRESSING BUDDHIST SENSES
2.1.1 While words in common English usage are, as a rule, defined by a good dictionary, Buddhist technical terms often carry with them more sophisticated ideas not found, or not fully expressed, in the dictionary words. As such, these words need to be clearly defined or re-defined by the translator or Dharma teacher, and understood so by the audience or reader. On the other hand, it is not difficult for us to detect, and so reject, words that are not helpful in the presentation and clarification of the Buddha Dharma.

There are exotic or loaded words such as "sin" and "soul" which clearly have non-Buddhist, even un-buddhist, connotations. As such, they are best avoided in Buddhist usage. However, "loaded" words like "evil" and "pray," despite their theistic baggage and negativity[2] can still be used in the Buddhist context, provided they are properly redefined and understood in the Buddhist spirit. Common words, like "faith" (P *saddhā*) [2.2.1], "heaven" (*sagga*) and "forgive" (*khamati*), can and should be used in the proper context, especially when they naturally express the Buddhist senses. [2.1.2]
2.1.2 An important principle in the translation and propagation of the early Buddhist texts is to pre-sent the import of the teachings and the sense of the language in the easiest and most beautiful way possi-

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[1] **D 14**,1.16-3.33/2:11-51 (SD 49.8). For a summary of details of these "7 buddhas," see SD 49.8 (Table 1.0.4).
[2] They esp denote the reliance of external agencies (God, angels, demons, etc), in ways which are foreign to early Buddhist notion of awakening.

ble in standard English, that is, the language that is globally understood. The best way to do this is to use Buddhist terms and words that have been <u>anglicized</u>, which reflect that they have been well used and accepted in English. Occasionally, we need to *re-define*, or perhaps, *refine*, the sense of these anglicized words to properly reflect the meaning or purpose of the texts.

If we appreciate the living beauty of English as a global language, then, we are likely to discover at some crucial point in our translation or exegetical exercise, we need to express or can express an idea in English by re-defining or refining the usage of such words as "spiritual" to describe the workings of the Dharma *within* us.[3] Or we may feel a powerful urge to use single-sound word like "ruth," to resurrect it from the linguistic amnesia of English writers and speaker, and to use this beautiful word to poetically present the 4 divine abodes (*brahma,vihāra*), as "love, ruth, joy and peace."[4] In doing so, we—or rather, Buddhism in English—are further enriching the language.

2.2 BUDDHIST TERMS AS ENGLISH WORDS

2.2.1 <u>Words are how we use them</u>—**the Humpty Dumpty rule**[5]—and, of course, we need to define them clearly enough and use them properly for the presentation of Buddhist ideas and practices. It is true that the English language is significantly imbued with biblical senses. Not all biblical words are theistic; for example, words with universal or natural senses like "good," "kind," "generous" and "wise" belong to no religion. They should be examined and understood in the context of the religion using them.

The word *saddhā,* for example, is best translated as "faith," not "confidence"—which is "weaker," as it lacks the fullness and fervour of "faith." "Confidence," in Buddhadatta's English-Pali Dictionary, for example, is used as a translation for *vissāsa*. If we are concerned that theistic "blind faith" may weaken the Buddhist notion of *saddhā,* we should understand that whether "faith" is blind or wise depends on the sutta context.

2.2.2 Anglicized Buddhist terms, such as arhat, bhikshu, karma, nirvana, and pratyeka-buddha, are found in standard dictionaries. In other words, they have been well and widely used in the English-speaking world. The people's familiarity with such words serves as bridges for the transference and elucidation of Buddhist ideas and practices which are new to them. Through the familiar, we plant the unfamiliar that will benefit such people.

Although most, if not all, such anglicized Buddhist terms come from the Sanskrit, they have taken a new form—they have been <u>anglicized</u>. They have been accepted in the English-speaking milieu. However, many are still uncertain of their Buddhist senses, it is up to us to define them, especially by using them in the appropriate contexts. Words may confuse usage, but <u>usage defines the words</u>.

2.2.3 The general principle is that we need to represent names and technical terms <u>historically</u> (that is, reflecting their origins), for example, the R̥gveda, the Upaniṣads, and other brahminical texts, Sanskrit names of ancient Vedic teachers, and Jain texts.[6] The suttas show that the Buddha often and freely uses the popular religious vocabulary of his days—which have the advantage of common familiarity with his audience—and explains them in more enlightened and liberating ways, giving new Buddhist meanings to them.

This is one of the most important reasons for the Buddha's success as a religious teacher: his penchant for communicating the new and unfamiliar in old and familiar terms. In this sense, he makes old things new, bringing us from the known to what needs to be known, giving us new life and direction in spirituality.

2.2.4 In short, while we do not want to be *defined* by another religion's vocabulary, or by the negative baggage of some English words, we should also not be *dictated* by such baggage and exoticism in our choice of the right or best words for the translations of Buddhist terms and ideas. As long as we carefully define or contextualize such words when we use them, so that they are in the service of reaching out to

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[3] The word is often used, passim, in **Ariya Aṭṭh'aṅgika Magga,** SD 10.16, & **Notion of *diṭṭhi,*** SD 40a.1.
[4] On <u>the</u> usage of "<u>ruth,</u>" see SD 38.5 (2.3.2.1); SD 48.1 (5.2.1.3).
[5] On <u>the Humpty Dumpty rule</u>, see SD 17.4 (2.3).
[6] See, eg, D 13,10/1:237 (SD 1.8).

others through something familiar with which they are still unfamiliar, bringing them from the known to the yet unknown, that is, the Dharma.

As Buddhists, we must diligently and clearly explain our teachings and practices in definitive yet liberating terms. As a living faith, Buddhism will naturally give new meanings and purposes to the words that it uses.[7] It will be a great blessing for all if such usages bring out the best of words and language, to present fully and clearly what their usages point to—the spirituality of the Buddha's awakening. We may not pour new wine into old wineskin (it will burst and the wine will spill), but water in any old vessel will still slake our thirst without any intoxication or hangover.

3 *Bodhisatta*

3.1 COMMENTARIAL EXPLANATIONS

3.1.1 Historical usage. In **the Vipassī Sutta** (S 12.4)—and each of the protagonists in the six following suttas [1.2]—are introduced as a "**bodhisattva**" (*bodhi,satta*), that is, "before his awakening, when he was still an unawakened bodhisattva" [§2]. The context here is clear: the term "bodhisattva" simply refers to the Buddha *before he is awakened* (when he is called "buddha") (Tha 534).

Hence, in the canonical usage, a *bodhisatta* is one who is bound for awakening, or, more simply, a "buddha-to-be." From the set of suttas featuring each of the 7 buddhas [1.2], clearly the term *bodhisattva* is also applied to the other buddhas, in the same sense of the word.[8] This is the earliest historical usage of this Buddhist term.[9]

3.1.2 Commentarial definitions

3.1.2.1 **The Saṁyutta Commentary** on the Vipassī Sutta (S 12.4) explains that in the word ***bodhi-satta***, the component *bodhi* means "knowledge" (*ñāṇa*); "he is a being endowed with knowledge" (*bodhi-mā satto*): one who knows, who is wise, intelligent (*ñāṇavā paññavā paṇḍito*). From the time of the making of his aspiration (*abhinīhārati paṭṭhāya*) at the feet of past buddhas, that being is always wise, never a blind fool—hence, he is a bodhisattva.

Or, just as a mature lotus that has risen above the water and will blossom at the touch of the sun's rays, he is called "an awakening lotus" (*bujjhanaka,paduma*). So, too, is he a bodhisattva, a being who has received the prediction (to buddhahood) from the buddhas, and who will thus be free of obstacles, fulfil the perfections (*pāramī*) and awaken—he is called an "awakening being" (*bujjhana,satta*). So, too, is he a bodhisattva because he is one who lives with the desire for awakening, comprising the knowledge of the 4 paths,[10] and he is "attached to, dwelling on, awakening" (*bodhiyaṁ satto āsatto*). Because of such virtues, the name "bodhisattva" has arisen to him.[11] (SA 2:21)

3.1.2.2 **The Dīgha Commentary** on the Mahā'padāna Sutta (D 14) gives a similar definition of *bodhisatta*, thus: "The bodhisattva is a wise being, an awakening being. He is a being whose mind is attached to and bent on awakening (*bodhi*), comprising the 4 paths (of sainthood)."[12] (DA 2:427)

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[7] Buddhism, says Sinologist Victor H Mair, contributed at least 35,000 new Chinese words, many of which are still in use today: see SD 40b.7 (7.1).

[8] Ñāṇamoli. in his *Illustrator of the Ultimate Meaning,* tr of Param'attha,jotika (KhpA), explains *bodhisatta* (applied to Sikhī) as meaning "Creature Dedicated to Enlightenment" (KhpA:Ñ 223).

[9] See T Endo, *Buddha in Theravada Buddhism,* 1997:219-241 (ch VII).

[10] On awakening (*bodhi*) as the "knowledge of 4 paths" (*catu,magga,ñāṇa*), see, eg, VA 5:952; DA 3:914; MA 1:54, 3:326; SA 2:21; AA 2:19, 95, 3:257; ApA 129; NmA 2:454; NcA 54.

[11] ***Bodhisattass'eva sato'ti*** *ettha bodhîti ñāṇaṁ, bodhimā satto bodhisatto,* ***ñāṇavā paññavā paṇḍito'ti attho. Puri-ma,buddhānañ hi pāda,mūle abhinīhārato paṭṭhāya paṇḍito'va so satto, na andha,bālo'ti bodhisatto. Yathā vā uda-kato uggantvā ṭhitaṁ paripāka,gataṁ padumaṁ sūriya,rasmi,samphassena avassaṁ bujjhissatîti bujjhanaka,padu-man'ti vuccati, evaṁ buddhānaṁ santike vyākaraṇassa laddhattā avassaṁ anantarāyena pāramiyo pūretvā bujjhis-satîti bujjhanaka,satto'ti'pi bodhisatto. Yā ca esā catu,magga,ñāṇa,saṅkhātā bodhi, taṁ patthayamāno pavattatîti bodhiyaṁ* satto *āsatto'ti'pi bodhisatto. Evaṁ guṇato uppanna,nāma,vasena bodhisattass'eva sato.* (SA 2:21)

[12] ***Bodhisatto'ti*** *paṇḍita,satto bujjhanaka,satto. Bodhi,saṅkhātesu vā catūsu maggesu* satto *āsatto lagga,mānaso'ti bodhisatto* (DA 2:427).

The Sutta Nipāta Commentary on the Nālaka Sutta (Sn 3.11) gives a more succinct definition: "A bodhisattva is an awakening being [a being bound for awakening], a worthy being heading for full self-awakening."[13] (SnA 2:486)

3.1.2.3 The commentaries to **the Bhaya Bherava Sutta** (M 4) and **the Pubb'eva Sambodha Sutta** (A 3:103) explain the term *bodhisatta* as follows:

"**When he was still a bodhisattva**" when he was still an awakening being, or a being worthy of attaining full self-awakening; that is, when still attached to (*satta*) and bent on (*lagga*) (self-awakening. The Tathāgata, from the time he successfully effected his aspiration by means of the 8 conditions at the feet of Dīpaṅkara Buddha, was attached to, bent on, awakening, thinking, "These should be attained by me!" Without ever slackening in his exertion for that attainment, he has come. Therefore, he is called bodhisattva."

Bodhisattasseva sato'ti bujjhanaka,sattass'eva [AA adds *sato*] *sammā,sambodhiṁ adhigantuṁ araha,sattass'eva* [*ārabhantass'eva*] *sato,* [*sam*]*bodhiyā vā sattass'eva laggass'eva sato. Dīpaṅkarassa hi bhagavato pāda,mūle aṭṭha,dhamma,samodhānena abhinīhāra,samiddhito pabhuti tathāgato bodhiyā* [*sammā,sambodhiṁ*] *satto laggo "pattabbā mayā esā'ti tad adhigamāya parakkamaṁ amuñcanto yeva āgato, tasmā bodhisatto'ti vuccati.* (MA 1:113 ≈ AA 3:103): AA variants given within [square brackets].

3.1.2.4 From all these commentarial glosses, we can summarize **the qualities of a bodhisattva** in these four ways:
(1) He is wise (*ñāṇavā paññavā paṇḍitoti ... na andha,bālo*).
(2) He is an awakening being or one bound for awakening (*bujjhanaka,satta*).
(3) He is worthy of attaining full self-awakening (*sammā,sammbodhiṁ araha*).
(4) He is attached to and bent on awakening (*bodhiyā satta ... āsatta ... lagga*).[14]

3.2 ALTERNATIVE ETYMOLOGIES
3.2.1 Of these four characteristics of the bodhisattva [3.1.2.4], the fourth is interesting in giving a different etymology that is probably due to <u>Sanskrit influence</u>. Har Dayal says that

Sattva may be a wrongly Sanskritized form of the Pāli word *satta,* which may correspond to the Skt *sakta.* Thus Pāli *bodhisatta,* from which the Sanskrit word is derived would mean *bodhi-sakta,* 'one who is devoted to or attached to *bodhi*.'[15]   (Dayal, op cit, 1932:7).

Dayal then notes that *sakta* (from the root SAÑJ) means "clung, stuck or attached to, joined or connected with, addicted or devoted to, fond of, intent on" (SED).[16] The Pali-English Dictionary also notes that the Pāli *satta* may correspond to these Sanskrit words: *sakta* ("attached"), *sattva* ("a being"), *śapta* ("a curse"), and *sapta* ("seven") (PED: satta[1-4]).

3.2.2 In the Majjhima and Aṅguttara Commentaries [3.1.2.3], and especially in the Saṁyutta Commentary's [3.1.2.1] explanation of *bodhisatta,* we see that the underscored word <u>*satto*</u>, meaning "attached to" is from the Sanskrit *sakta,* giving *bodhisattva* the meaning of "one who is attached to or devoted to awakening." These Commentaries—attributed to Buddhaghosa (fl c370-450)—are, as such, aware of other etymologies, such as the Sanskrit.

3.2.3 The Sanskrit cognate of the Pāli *bodhisatta,* however, is not *bodhisakta* ("one who is devoted to awakening") but *bodhisattva* ("enlightenment-being"). Apparently, this seems to be an informed choice by the Mahāyānist teachers and writers, especially those who envisioned an innovative role of such a being, not as one working for awakening, but already awakened in a transhistorical, even divine, manner.

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[13] **Bodhisatto'ti bujjhanaka,satto, sammā,sambodhiṁ gantuṁ araho satto.** (SnA 2:486,6)

[14] See Endo, op cit, 1997:233 f.

[15] Here Dayal qu K E Neumann, *Majjhima* tr 1:620 n5. Neumann also mentions, as examples, *manosatto, māna-satto, bhavasatto,* etc.

[16] On the Skt etym of *bodhisattva*, see H Dayal, *The Bodhisattva in Sanskrit Literature,* 1932:4-9.

In this innovative vision, the historical buddha Gotama was relegated to being a mere "projection" of some cosmic Buddhahead or the Dharma,kāya (a sort of Buddhist version of brahminical Brahman). Over and above our docetic buddha, Gotama, there are innumerable other Buddhas, Bodhisattvas (who supposedly "postpone" their enlightenment out of compassion for all beings), along with their paradises, in our universe and beyond, who can devotionally or magically be summoned to our own universe to succour and save us.[17]

4 Dependent conditionality

4.1 THE 2 SEQUENCES OF CONDITIONALITY
4.1.1 Dependent conditionality terminology
4.1.1.1 "**Dependent conditionality**"[18] is a convenient term, albeit a neologism, for a mind-body net-working of dependent arising (*paṭicca,samuppāda*) of what we really are, and its antithesis, dependent ending (**paṭicca,sannirodha*)—which leads to awakening itself—along with the basic principles or mech-anics, that is, specific conditionality (*idap,paccayatā*). Interestingly, in the early Buddhist texts, while there is a Pali term for "dependent arising" (*paṭicca samuppāda*), which is described as a "normal (or forward) cycle" (*anuloma*), dependent ending is only described under the word *paṭiloma,* the "counter-cycle," without any technical term for it. The term prefixed with an asterisk (*) denotes a neologism (there is, in reality, no such Pali term), a convenient backformation from *paṭicca,samuppāda.* [4.1.1.3]

4.1.1.2 The 12 links of dependent arising (how suffering arises) and the 12 links of dependent ending (how suffering ends) function according to the principle known as "**specific conditionality**" (*idap,pacca-yatā*), whose formula runs thus:

Imasmiṁ sati idaṁ hoti	when this is, that is,
imass'uppādā idam uppajjati	with the arising of this, that arises;
imasmiṁ asati idaṁ na hoti	when this is not, that is not,
imassa nirodhā idaṁ nirujjhati	with the ending of this, that ends. (S 12.21/2:28)

In modern logical terms, this becomes:

When there is A, there is B;	A arising, B arises;
When there is no A, there is no B;	A ceasing, B ceases. (SD 5.16 (2.3))[19]

4.1.1.3 The "reverse" sequence of **dependent arising** [§2.2 etc] refers to the "normal" (*anuloma*) cycle—or "suffering cycle"—starting with "suffering," that is, the 12th link, and proceeds backwards, as it were. The "standard" or forward cycle—or "ignorance cycle"—starts with "ignorance": this is the best known or "traditional" dependent arising.

The "counter" (*paṭiloma*) cycle refers to **dependent ending** [§§16-26]. The Pali term is the same—*paṭicca,samuppāda*—for both cycles. A convenient common English term for both cycles—the arising

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[17] See H Dayal, op cit, 1932:7; T Sugimoto, *Bosatsu no gogi* ("Various meaning of Bodhisattva (Bodhisatta)"), in *Studies in Honour of Professor Dr Egaku Mayeda.* Tokyo: Sankibo Busshorin, 1991:284 (497). Sugimoto also gives 16 meanings of *bodhisattvas* based on the Pali and Mahāyāna traditions (275-288 = 506-493). On the proliferation of Buddhas and Bodhisattvas, see SD 40b.3: Cosmic Buddhas and Paradises. On the significance of the Buddha's death, see SD 49.8b (1.0.5.2 (12))+(12.3.1.1)+(17.2.2.4).

[18] See **Dependent arising**, SD 5.16.

[19] The specific conditionality formula occurs at **Dasa Bala S** 1 (S 12.21), **Dasa Bala S 2** (S 12,22), **Ariya Sāvaka S 1** (S 12.49), **Ariya Sāvaka S 2** (S 12.50), **Assutava S 1** (S 12.61), SD 20.2, and **Assutava S 2** (S 12.62), SD 20.3, with a variant at **Pañca Vera Bhaya S 1** (S 12.41,16-17), SD 3.3(4.2).

and the ending—is the "<u>conditionality cycle</u>" (*paccay'ākāra*),[20] or "dependent conditionality" or simply "conditionality" (*paccayatā*)[21] [4.1.1.1].

4.1.2 Summary of terms

paṭicca,samuppāda	**dependent arising**, by itself, usually refers to the "normal" (*anuloma*) cycle
*paṭicca,sannirodha	**dependent ending** (a neologism)
anuloma	the "**normal**" cycle, that is, <u>dependent arising</u>, beginning with *ignorance* (the "normal forward" cycle), beginning with *suffering* (the "normal reverse" cycle)
paṭiloma	the "**counter**" cycle, that is, <u>dependent ending</u>, beginning with *ignorance* (the "normal forward" cycle, beginning with *suffering* (the "normal reverse" cycle)
paccayâkāra	(literally, "the dependent mode") **dependent conditionality**, a common term for both dependent arising and dependent ending
paccayatā	**conditionality**, an abstract term for all processes related to dependent arising and dependent ending.

4.2 A FLOWING BUNDLE OF ENERGY

4.2.1 The 5 aggregates

4.2.1.1 The 5 aggregates—form, feeling, perception, formations and consciousness— are like five parallel flows of a bundle of *energy streams* (the 5 aggregates), but these energy channels flow into one another within the same stream (an individual), and are transformed by this interactivity. These inter-dependent energies function as a network at the simplest level of our being—in every thought-moment.

4.2.1.2 The 5 aggregates are, in fact, the main components of our mind-body interactivity by way of a cross-section of flow of existence (like the cross-section of a five-wire cable). <u>Dependent arising</u>, on the other hand, describes the actual working of this five-channel living cable of our existence in a more complex way, moving forward through time. This imagery is helpful to start with, but it is too simplistic.

4.2.1.3 They, in fact, function throughout our waking life—interacting dynamically over our daily activity and whole life. This is technically known as <u>a synchronic conditionality</u>, an intra-life cycle that sustains and defines our present life. What we understand as "self" or person is just this ever-flowing and changing bundle of physical and mental energies comprising the 5 aggregates, interacting in complex ways as the dependent arising of our so called personality. This is really what we are.

4.2.1.4 At the dying moment and the rebirth moment, the energy flow ebbs into the subconscious[22] or rebirth consciousness, which connects one life into another, so that the dynamic processes continue into a new life-form. This process that connects lives is traditionally depicted as a three-life cycle—a past life, the present life and the future.[23] This is technically known as <u>a diachronic conditionality</u>, a cycle going over three lives, that is, the rebirth cycle.

4.2.2 The mechanics of conditionality

4.2.2.1 Specific conditionality [4.1.1] is at work in every link of dependent arising. The two statements about the link where <u>birth is the condition for decay-and-death</u> [§3], for example, corresponds to lines ab of the specific conditionality: "When this is, that is; | with the arising of this, that arises." The operation of the link "<u>when there is no birth, indeed, there is no decay-and-death</u>" [§16.2] of dependent ending is defined as lines cd of the specific conditionality.

4.2.2.2 Hence, there is no way that the specific conditionality as <u>existence</u> (*sati ... hoti*) relates only to synchronic conditionality,[24] neither can the specific conditionality as <u>arising</u> (*uppādā ... uppajjati*) relate

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[20] Lit "conditional mode." Ap 515,5, 550,15; MA 3:187,53; AA 2:283,10+13, 198,19; DhsA 2, 3; VbhA 130, 208,15-16; cf Vism 17.25*/522 f.

[21] Kvu 508, 510, 523; KvuA 152 f; PaṭA:Be 415

[22] On <u>the conscious, the preconscious, the unconscious and the subconscious</u> in early Buddhism, see SD 17.8a (6.1). On the subconscious as rebirth consciousness, see SD 17.8b (6).

[23] See SD 5.16 (Table 8a).

[24] On <u>synchronic conditionality</u>, see **(Upādāna) Parivaṭṭa S** (S 22.56), SD 3.7 & **Satta-ṭ,ṭhāna S** (S 22.57), SD 29.2.

only to diachronic conditionality.[25] Both aspects apply to every pair of links. The two pairs of lines—lines ab and cd [4.1.1] are simply alternative ways of expressing the process of dependent arising and dependent ending. The specific conditionality is simply the principle by which both the dependent processes work.

4.3 THE 10-LINK DEPENDENT CYCLES

4.3.1 Three differences. Both **the Vipassī Sutta** (S 12.4) and **the Mahā'padāna Sutta** (D 14) describe how Vipassī understood the nature of the "arising" (*samudaya*) and the "ending" (*nirodha*) of suffering.[26] **The Vipassī Sutta** consecutively lays out the full 12 links of both dependent arising ("arising") and dependent ending ("ending"). Although **the Mahā'padāna Sutta** follows this same pattern, it has three important differences:

(1) Both dependent formulas have only 10 links, in the standard or forward sequence [4.1.1.3].
(2) Both formulas begin with the **loop** name-and-form—consciousness—name-and-form and so on *ending with suffering*.
(3) The whole passage closes by saying, "the bodhisattva Vipassī, in due course, dwelled contemplating the rise and fall in the 5 aggregates of clinging" so that "his mind, free of clinging, is liberated from the mental influxes," that is, he attains buddhahood (D 14,2.22).

4.3.2 Arising and ending

4.3.2.1 **The Vipassī Sutta** describes how the buddha Vipassī, with "wise attention," gains "breakthrough by wisdom" into each of the 12 links of dependent arising in the reverse mode, that is, beginning with "suffering" [§2.2]. Here, we see a detailed examination of **the dependent arising** of reality beginning with *suffering and its arising* [§§2.2-13], that is, the 1st noble truth and the 2nd noble truth. Then follows the same 12 links in brief [§14]. The first section then closes with these words:

"**Arising**, arising" (*samudaya*)—thus, bhikshus, regarding what was unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light." [§15]

This whole first section—dependent arising—deals with the "meaning of life."

4.3.2.2 The second section begins with a detailed analysis of the **dependent ending** of suffering—that is, the *way* to the ending of suffering and its actual *ending* [§§16-26], that is, the 4th noble truth and the 3rd noble truth.[27] Then follows the same 12 links of dependent ending in brief [§27]. The second section, mirroring the first, closes with these words:

"**Ending**, ending" (*nirodha*)—thus, bhikshus, regarding what was unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light." §28]

This whole second section—dependent ending—deals with the "purpose of life."

4.3.3 The "vision" (*cakkhu*) pericope

4.3.3.1 The words, "*there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light*" [4.3.2] are very familiar. They also appear in **the Dhamma,cakka Pavattana Sutta** (S 56.11), qualifying each of the 12 modes (*ākāra*) of the 4 noble truths comprehended by the Bodhisattva. The first of the 12 sentences, for example, goes like this:

"This is *the noble truth that is the ending of suffering*"—thus, bhikshus, regarding what was unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light.   (S 56.11,9), SD 1.1

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[25] On diachronic conditionality, see **(Upādāna) Samādhi S** (S 22.5), SD 7.16.

[26] In **Vipassī S** (S 12.4), these are §§2.2-15 (dependent arising) and §§16-28 (dependent ending); in **Mahā'padāna S** (D 14), §§2.19-2.20 (dependent arising) and §§2.21 (dependent ending).

[27] On this ancient original sequence—arranged as 1-2-4-3—being the *reverse* of the well known 4 noble truths formula, see **Mahā Saḷ-āyatanika S** (M 149,11) + SD 41.9 (2.4).

4.3.3.2 This passage describes the Bodhisattva's "breakthrough" (*abhisamaya*) or "realization" (*paṭivedha*) of each and every one of the 12 modes of the 4 noble truths, that is, by way of the 3 "phases" (*parivaṭṭa*) of theory (*pariyatti*), practice (*paṭipatti*) and realization (*paṭivedha*).[28] Following our under-standing of *abhisamaya* or "breakthrough" as referring to streamwinning [5], we can deduce that the "vision" (*cakkhu*) pericope in **the Dhamma,cakka Pavattana Sutta** [4.3.3.1] refers to the Bodhiasattva's attaining streamwinning, which would ripen into arhathood, making him the Buddha.

4.3.3.3 In **the Vipassī Sutta**, the "vision" (*cakkhu*) pericope is applied to Vipassī's "breakthrough" or realization of the "arising" (*samudaya*) [§§15] and the "ending" (*nirodha*) of suffering [§28]. Interest-ingly, "arising" and "ending" are a shorthand for **the 4 noble truths**, as clearly implied in the Buddha's famous declaration, "I declare only suffering and the ending of suffering," in **the Anurādha Sutta** (S 22.86).[29]

Furthermore, the same "arising" and "ending" also applies to the dependent arising and the dependent ending (both together known as "dependent conditionality") of *suffering.* In other words, both the 4 truths and dependent conditionality are treated as referring to the same thing. This is not surprising at all be-cause, as we have seen [4.3.2], dependent arising refers to the 1st noble truth that is suffering and the 2nd noble truth that is the arising of suffering (both of which constitute *the meaning of life*), and dependent ending refers to the 4th noble truth that is the way to the ending of suffering, and the 3rd noble truth that is the ending of suffering, namely, nirvana.[30]

It is clear, then, that the bodhisattva Vipassī's comprehension of the arising and the ceasing of suffer-ing of dependent arising and dependent ending refers to his attaining of **streamwinning**. This is also con-firmed by the usage of the term "breakthrough" (*abhisamaya*) in connection with this [§3,2 etc].

4.3.3.4 In **the Mahā'padāna Sutta** (D 14), on the other hand, Vipassī's comprehending of the 10-link dependent conditionality leads on into his "contemplating on the rise and fall in the 5 aggregates of cling-ing." This contemplation, in turn, brings about Vipassī's arhathood. In other words, this is how Vipassī awakens as the buddha.

4.3.3.5 Gotama Buddha, on the other hand, according to **the Mahā Saccaka Sutta** (M 36), attains awakening by realizing the 3 true knowledges (*te,vijjā*), that is, by directing his mind to the following dur-ing the 3 watches of the night, thus:

The 1st watch (6.00-10.00 pm)   the knowledge of the recollection of past lives.[31]
The 2nd watch (10.00 pm-2.00 am)   the knowledge of the passing away and reappearance of beings.[32]
The 3rd watch (2.00-6.00 am)   the knowledge of the destruction of the mental influxes.[33]

4.3.3.6 With the awakened mind, the Buddha, according to **the Nāgara Sutta** (S 12.65), examines dependent arising and dependent ending of suffering.[34] What is related in this Sutta is apparently only given by way of summary. For, there are 3 discourses—**the Sambodha Suttas 1-3** (U 1.1-1.3)—each of which details respectively how the Buddha reflects on dependent arising, as follows:

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[28] VA 225; AA 5.33. See SD 1.1 (6).

[29] **Anurādha S** (S 22.86,21.2), SD 21.13; also SD 40a.1 (11.1.1).

[30] On the reversal of the sequence of the last two noble truths, see (4.3.2.2).

[31] *Pubbe,nivāsanânussati,ñāṇa*, M 36,40 (SD 49.4); for details, see Vism 13.13-71/411-423.

[32] *Sattānaṁ cutûpapāta,ñāṇa*, M 36,41 (SD 49.4); for details, see Vism 13.72-101/423-429.

[33] *Āsava-k,khaya,ñāṇa,* ie, the destruction of the influx of (1) sense-desire (*kām'āsava*), (2) (desire for eternal) existence (*bhav'āsava*), (3) views (*diṭṭh'āsava*), (4) ignorance (*avijjâsava*), M 36,42 (SD 49.4); see also D 16,2.4, Pm 1.442, 561, Dhs §§1096-1100, Vbh §937. For details, see DEB: āsava.

[34] S 12.65,2-18 (SD 14.2) compares his awakening to the rediscovery of an ancient living city hidden deep in the jungle (S 12.65,19-21), which can be reached by an ancient path, the noble eightfold path (S 12.65,22)—he masters the 4 truths of dependent conditionality (S 12.65,23-32), and he teaches this Dharma so that it is well taught amongst devas and humans (S 12.65,33).

Bodhi Sutta 1 U 1.1 (SD 83.13)   The 1ˢᵗ watch   Dependent arising, or the direct cycle (*anuloma*)
Bodhi Sutta 2 U 1.2 (SD 83.14)   The 2ⁿᵈ warch   Dependent ending, or the reverse cycle (*paṭiloma*)
Bodhi Sutta 3 U 1.3 (SD 83.14)   The 3ʳᵈ watch   Dependent conditionality in both cycles (*anuloma-paṭiloma*)

4.3.3.7 We have been told that the Buddha directs his mind to each of the 3 true knowledges during each of the watches of the night, respectively [4.3.3.5]. This means that the 3 true knowledges are closely related to the 3 cycles of dependent conditionality mentioned here.

(1) We can clearly envision how the Buddha, using his "knowledge of the recollection of past lives," that is, seeing his own past existences, sees and validates how dependent arising works over countless lives of numerous beings. Through his own past-life recollection, he sees for himself how past-life karma fruit into the next life, and continue to fruit within that same life, and then become the conditions for subsequent karma, and so on. When formulated as dependent arising, this would be understood as occurring through the past, the present and the future lives.[35]

(2) While the 1ˢᵗ true knowledge confirms how **rebirth** works from the Buddha's personal experience of his own past lives, the 2ⁿᵈ true knowledge—that of the passing away and reappearing of beings—is a broader application, through the operation of **karma**, confirming the validity of the knowledge. Understandably, even in the 2ⁿᵈ true knowledge, the Buddha sees himself, too, as one of the unawakened "beings" under the power of karma, as evident in, for example, the Jātaka stories.

(3) The Buddha's "knowledge of the destruction of the mental influxes" allows him to abandon the "influxes" of sense-desires (a broad term that includes craving, *taṇhā*), existence, wrong views, and ignorance (the first link of dependent arising). Having naturally and fully understood *dependent arising*, the Buddha goes on to see how he is liberated and awakened through *dependent ending*, that is, the ending of the whole cycle of dependent conditionality, which brings him the unconditioned "state," nirvana.

5 *Abhisamaya*

5.1 BREAKTHROUGH
5.1.1 While *bodhi* (ts)[36] refers to the highest spiritual attainment in early Buddhist soteriology, the term *abhisamaya* means "comprehension, realization, penetration" refers to a practitioner's very first "breakthrough" into the path of awakening, that is, the attainment of streamwinning. It is the "truth-realization" in the sense of a full and direct comprehension of the 4 noble truths (*catu,saccâbhisamaya*) by a streamwinner.

The term *abhisamaya* also applies to a penetrative comprehension of dependent arising (*paṭicca,samuppāda*) [4], the noble eightfold path (*ariya aṭṭh'aṅgika magga*),[37] or any of the 37 limbs of awakening (*bodhi,pakkhiya,dhamma*).[38] These teachings can, as such, be specific objects of meditation, or they can serve as a soteriological index or vocabulary for the practitioner to define his realization in linguistic and conceptual terms.

5.1.2 The Commentaries gloss the term with "penetration" (*paṭivedha*) [5.1.1.2]. The importance of the term is attested by the special chapters dealing with it, such as **the Abhisamaya Saṁyutta** (S 13) in the Saṁyutta, containing 11 suttas on the urgency of attaining streamwinning, and **the Abhisamaya Kathā** (Pm 23/2:215-219) in the Paṭisambhidā,magga, which lists 44 different kinds of breakthrough.

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[35] For a graphic representation of this occurrence of dependent arising through 3 lives, see SD 4.16, Table 8a.

[36] "ts" = *tatsama*, a technical term meaning that the term is the same in both Pali and Sanskrit.

[37] On the noble eightfold path, see **Sacca Vibhaṅga S** (M 141,23-31), SD 11.11; **Mahā Satipaṭṭhāna S** (D 22,-21), SD 13.2; **Mahā Cattārīsaka S** (M 117), SD 6.10.

[38] On the limbs of awakening, see SD 10 esp SD 10.1.

5.2 TECHNICAL USAGES

5.2.1 As a technical term, *abhisamaya* appears in the Nikāyas in three main contexts:

(1) Its first technical sense is the initial breakthrough to the Dharma (as true reality) (*dhammâbhi-samaya*). It is the attaining of the Dharma-eye (*dhamma.cakkhu,patilābha*), that is, of streamwinning.[39]

(2) The second technical sense of *abhisamaya* is the complete breakthrough by way of abandoning conceit (*sammā mānâbhisamaya*), that is, the attainment of arhathood.[40]

(3) A third sutta usage of *abhisamaya* is to denote the Buddha's discovery of the Dharma, as in **the Vipassī Sutta** (S 12.4) and in the verb-form *abhisameti* in **the (Jāti) Paccaya Sutta** (S 12.20).[41] The Commentaries explain that *abhisamaya* is synonymous with *paṭivedha*, "penetration." Both terms are used interchangeably to characterize the four functions of the supramundane path.[42]

5.3 *ABHISAMAYA* IN THE *VIPASSĪ* SUTTA

5.3.1 Here, the word *abhisamaya* is found in the sentence, "... **there is the breakthrough by wisdom**" (*yoniso manasikārā ahu paññāya abhisamayo*) [§3.2 etc]. The Commentary explains that there was a breakthrough, a concurrence, a conjunction, of the reason for decay-and-death together with wisdom (*pannāya saddhiṁ jarā,maraṇa,kāra,ñāṇassa abhisamayo samavāyo samāyogo*). The meaning is that he saw, thus: "Conditioned by birth, there are decay-and-death."

Alternatively, its meaning may be seen, thus: Through wise attention and wisdom there occurred a breakthrough (*yoniso manasikārena ca paññāya ca abhisamayo ahu*). The meaning is that the penetration of decay-and-death occurred thus, "When there is birth, there arise decay-and-death." (SA 2:21)

5.3.2 According to Bhikkhu Bodhi, the first of these explanations "is improbable, and even the second is unsatisfactory in construing careful attention and wisdom as joint causes" (S:B 730 n13). In general sutta usage, *yoniso manasikāra* is the forerunner of *paññā*, while *paññā* is the effective (or "efficient") cause of *abhisamaya*. In other words, wise attention precedes, or is the condition for, wisdom. And wisdom is, in turn, necessary for the occurrence of spiritual breakthrough.

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The Discourse on Vipassī
S 12.4

1   (The Blessed One was) dwelling at Sāvatthī.

2   This, bhikshus, occurred to the Blessed One, **Vipassī,** the arhat, fully self awakened, before his awakening, when he was still an unawakened bodhisattva:[43]

Analysis of the full dependent arising (reverse cycle)[44]

2.2 "Alas, this world[45] has fallen into difficulty: it is born, it ages, it dies, it falls away, it is reborn.[46]

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[39] See S 13.1/2:134,4-5.

[40] See S 36.5/5:207,14-15) and S 725c.

[41] S 12.20/2:25-27 (SD 39.5).

[42] See Vism 22.92-97/689-691.

[43] *Vipassissa bhikkhave bhagavato arahato sammā,sambuddhassa pubb'eva sambodhā anabhisambuddhassa bodhisattass'eva* [E*e* omits *eva*] *sato etad ahosi.*

[44] Dependent arising is here given in the "reverse" sequence, beginning with the 12th link, "suffering": see (4.1.1.3).

[45] The "world" (*loka*) here is the world of beings (*satta,loka*). The 3 worlds are (1) the physical world (*okāsa,-loka*), ie, the space-time dimension; (2) the world of beings (*satta loka*), ie, living beings and organic life; and (3) the world of formations (*saṅkhāra,loka*), ie, the mentally created world that defines us (Vism 7.37/204 f; DA 1:173 f; MA 1:397, 2:200).

[46] *Kicchaṁ vatâyaṁ loko āpanno jāyati ca jīyati ca mīyati ca cavati ca upapajjati ca.*

(12) Yet, it does not know [understand] the escape from this **suffering**, that is, <u>decay-and-death</u>.[47]
Now, when will it understand the escape from this *suffering*, that is, *decay-and-death*?

3   (11) Then, bhikshus, it occurred to the Bodhisattva Vipassī:
"When what exists, is there **decay-and-death**? What is the condition for <u>decay-and-death</u>?[48]
3.2 Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention,[49] there is the breakthrough by wisdom, thus:[50]

On account of **birth,** there is *decay-and-death;* <u>birth</u> is the condition for *decay-and-death*.[51]
4   (10) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>birth</u>? What is the condition for *birth*?
4.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:

On account of **existence,** there is *birth;* <u>existence</u> is the condition for *birth*.[52]
5   (9) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>existence</u>? What is the condition for *existence*?
5.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:

On account of **clinging,** there is *existence;* <u>clinging</u> is the condition for *existence*.[53]
6   (8) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>clinging</u>? What is the condition for *clinging*?
6.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention,* **[6]** *there is the break-through by wisdom, thus*:

On account of **craving,** there is *clinging;* <u>craving</u> is the condition for *clinging*.[54]
7   (7) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>craving</u>? What is the condition for *craving*?
7.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:

On account of **feeling,** there is *craving;* <u>feeling</u> is the condition for *craving*.[55]
8   (6) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>feeling</u>? What is the condition for *feeling*?
8.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:

On account of **contact,** there is *feeling;* <u>contact</u> is the condition for *feeling*.[56]
9   (5) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>contact</u>? What is the condition for *contact*?
9.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:

On account of **the 6 sense-bases,** there is *contact;* <u>the 6 sense-bases</u> are the condition for *contact*.[57]

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[47] *Atha ca panimassa dukkhassa nissaraṇaṁ na-p,pajānāti* <u>*jarā,maranassa*</u>.

[48] *Kimhi nu kho sati jarāmaraṇaṁ hoti, kiṁ paccayā jarā,maraṇan'ti.*

[49] "On account of ... wise attention, there is breakthrough by wisdom," *yoniso manasikārā ahu paññāya abhisa-mayo*. The commentaries consistently gloss **yoniso manasikāra** as *upaya,manasikāra*, *patha,manasikāra*, "attention that is the skillful means, attention on the (right) course." (DA 2:643; M 1:64; SA 2:21, 459, 3:365; ItA 1:62; VbhA 270)

[50] *Atha kho bhikkhave vipassissa bodhisattassa yoniso manasikārā ahu paññāya abhisamayo,*

[51] **Jātiyā** *kho sati jarā,maraṇaṁ hoti jāti,paccayā jarā,maraṇan'ti.* See (4.1).

[52] **Bhave** *kho sati jāti hoti, bhava,paccayā jātîti.*

[53] **Upādāne** *kho sati bhavo hoti, upādāna,paccayā bhavo'ti.*

[54] **Taṇhāya** *kho sati upādānaṁ hoti,taṇhā,paccayā bhavo'ti.*

[55] **Vedanāya** *kho sati taṇhā hoti, vedanā,paccayā taṇhā'ti.*

[56] **Phasse** *kho sati vedanā hoti, phassapaccayā vedanā'ti.*

[57] **Saḷāyatane** *kho sati phasso hoti, saḷāyatana,paccayā phasso'ti.*

10 (4) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, are there <u>6 sense-bases</u>? What is the condition for *the 6 sense-bases*?
10.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:
    On account of **name-and-form,** there is *the 6 sense-bases;* <u>name-and-form</u> are the condition for *the 6 sense-bases.*[58]

11 (3) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, are there <u>name-and-form</u>? What is the condition for *name-and-form*?
11.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:
    On account of **consciousness,** there is *name-and-form;* <u>consciousness</u> is the condition for *name-and-form.*[59]

12 (2) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:*
"When what exists, is there <u>consciousness</u>? What is the condition for *consciousness*?
12.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:
    On account of **volitional formations,** there is *consciousness;* <u>volitional formations</u> are the condition for *consciousness.*[60]

13 (1) *Then, bhikshus, it occurred to the Bodhisattva Vipassī:* **[7]**
"When what exists, are there <u>volitional formations</u>? What is the condition for *volitional formations*?
13.2 *Then, bhikshus, on account of the Bodhisattva Vipassī's wise attention, there is the breakthrough by wisdom, thus*:
    On account of **ignorance,** there are *volitional formations;* <u>ignorance</u> is the condition for *volitional formations.*[61]

The essential dependent arising (standard or forward cycle)

14 So, then:[62] [§27]

with **ignorance** as condition, there are <u>volitional formations</u>;	*avijjā,paccayā saṅkhārā*
with **volitional formations** as condition, there is <u>consciousness</u>;	*saṅkhāra,paccayā viññāṇaṁ*
with **consciousness** as condition, there is <u>name-and-form</u>;[63]	*viññāṇa,paccayā nāma,rūpaṁ*
with **name-and-form** as condition, there are <u>the 6 sense-bases</u>;	*nāma,rūpa,paccayā saḷ'āyatanaṁ*
with **the 6 sense-bases** as condition, there is <u>contact</u>;	*saḷ'āyatana,paccayā phasso*
with **contact** as condition, there is <u>feeling</u>;	*phassa,paccayā vedanā*
with **feeling** as condition, there is <u>craving</u>;	*vedanā,paccayā taṇhā*
with **craving** as condition, there is <u>clinging</u>;	*taṇhā,paccayā upādānaṁ*
with **clinging** as condition, there is <u>existence</u>;	*upādāna,paccayā bhavo*
with **existence** as condition, there is <u>birth</u>;	*bhava,paccayā jāti*
with **birth** as condition there arise <u>decay-and-death</u>,	*jāti,paccayā jarā,maraṇaṁ*
sorrow, lamentation, physical pain, mental pain and despair.	*soka,parideva,dukkha,domanass'-upāyasā sambhavanti*

—Such is the arising of this whole mass of **suffering**.   *evam-etassa kevalassa dukkha-k,-khandhassa samudayo hoti*

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[58] ***Nāma,rūpe*** *kho sati saḷāyatanaṁ hoti, nāma,rūpa,paccayā salāyatanan 'ti*

[59] ***Viññāṇe*** *kho sati nāma,rūpaṁ hoti, viññāṇa,paccayā nāma,rūpan 'ti*

[60] ***Saṅkhāresu*** *kho sati viññāṇaṁ hoti, saṅkhāra,paccayā viññāṇan 'ti*

[61] ***Avijjāya*** *kho sati saṅkhārā honti, avijjā,paccayā saṅkhārā 'ti.*

[62] *Iti hidaṁ*. For <u>the twin formula</u>, see SD 5.16 (4.1). For a brief def of each of the 12 links, see SD 5.16 (1.4).

[63] In the account of the Buddha's awakening in **Nāgara S** (S 12:65,9), the Buddha traces the sequence of conditions only as far back as <u>consciousness</u>, which he then shows to arise in dependence on <u>name-and-form</u>. The same occurs in the corresponding passage on <u>cessation</u> (S 12.65,14-16). (S 2:104,13 f + 105,20 f), SD 14.2.

15   "**Arising**, arising" (*samudaya*)—thus, bhikshus, regarding what was unheard before,[64] there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light.[65] [§28]

Analysis of the full dependent ending (the counter-cycle)[66]

16   (1) Then, bhikshus, this occurred to the bodhisattva Vipassī:

'When what exists *not*, is there *no* **decay-and-death**? With the ending of what, is there the ending of decay-and-death?'[67]

16.2   Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **birth**, indeed, there is *no* decay-and-death; with the ending of birth, there is the ending of *decay-and-death*!' (*Jātiyā kho asati jarā,maraṇaṁ na hoti, jāti,nirodhā jarā,maraṇa,nirodho-'ti.*)

17   (2) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'When what exists *not*, is there *no* **birth**? With the ending of what, is there the ending of birth?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **existence**, indeed, there is *no* birth; with the ending of existence, there is the ending of *birth*!' (*Bhave kho asati jarā,maraṇaṁ na hoti, bhava,nirodhā jarā.maraṇa,nirodho'ti.*)

18   (3) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'When what exists *not*, is there *no* **existence**? With the ending of what, is there the ending of existence?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **clinging**, indeed, there is *no* existence; with the ending of clinging, there is the ending of *existence*!' (*Upādāne kho asati bhavo na hoti, upādāna,nirodhā bhava,nirodho'ti.*)

19   (4) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'When what exists *not*, is there *no* **clinging**? With the ending of what, is there the ending of clinging?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **craving**, indeed, there is *no* clinging; with the ending of craving, there is the ending of *clinging*!' (*Taṇhāya kho asati upādānaṁ na hoti, taṇhānirodhā upādāna,nirodho'ti*). **[8]**

20   (5) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'When what exists *not*, is there *no* **craving**? With the ending of what, is there the ending of craving?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **feeling**, indeed, there is *no* craving; with the ending of feeling, there is the ending of *craving*!' (*Vedanāya kho asati taṇhā na hoti, vedanā,nirodhā taṇhā,nirodho'ti.*).

21   (6) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'When what exists *not*, is there *no* **feeling**? With the ending of what, is there the ending of feeling?'

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[64] "Things unheard before," *ananussutesu dhammesu.* Apparently, this statement on "things unheard before" refers to the fact that the liberating Dharma has been forgotten in India up to the Buddha's time. On *ananussutesu,* see **Dhamma,cakka Pavattana S** (S 56.11,9a) n, SD 1.1.

[65] *Samudayo samudayo'ti kho bhikkhave vipassissa bodhisattassa pubbe ananussutesu dhammesu cakkhuṁ udapādi, ñāṇaṁ udapādi, paññā udapādi, vijjā udapādi, āloko udapādi.* **Vijjā** is derived from *vindati*, "to know," but Comy glosses it as *paṭivedha*, "penetration," as though it is derived from *vijjhati*, "to pierce," acknowledge its sense here as a kind of liberating knowledge. (SA 2:22). As at **Mahā'padāna S** (D 14,2/19.2), SD 49.8a, and **Dhamma,-cakka Pavattana S** (S 56.11,9a) n, SD 1.1.

[66] This is the *paṭiloma* cycle of *paṭicca.samuppāda:* see §2.2 header n.

[67] *Kimhi nu kho asati jarā,maraṇaṁ na hoti, kissa nirodhā jarā,maraṇa,nirodho'ti.*

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **contact**, indeed, there is *no* <u>feeling</u>; with the ending of <u>contact</u>, there is the ending of *feeling*!' (*Phasse kho asati vedanā na hoti, phassa,nirodhā vedanā,nirodho'ti.*)

22 (7) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'<u>When what exists *not*</u>, is there *no* **contact**? With the ending of what, is there the ending of <u>contact</u>?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there are *no* **6 sense-bases**, indeed, there is *no* <u>contact</u>; with the ending of <u>the 6 sense-bases</u>, there is the ending of *contact*!' (*Saḷāyatane kho asati phasso na hoti, saḷāyatan,nirodhā phassa,nirodho-'ti.*)

23 (8) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'<u>When what exists *not*</u>, is there *no* **6 sense-bases**? With the ending of what, is there the ending of <u>6 sense-bases</u>?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there are *no* **name-and-form**, indeed, there are *no* <u>6 sense-bases</u>; with the ending of <u>name-and-form</u>, there is the ending of *6 sense-bases*!' (*Nāma,rūpe kho asati saḷāyatanaṁ na hoti, nāmarūpanirodhā saḷāyatana,nirodho'ti.*)

24 (9) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'<u>When what exists *not*</u>, are there *no* **name-and-form**? With the ending of what, is there the ending of <u>name-and-form</u>?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there is *no* **consciousness**, indeed, there is *no* <u>name-and-form</u>; with the ending of <u>conscious-ness</u>, there is the ending of *name-and-form*!' (*Viññāṇe kho asati nāma,rūpaṁ na hoti, viññāṇa,nirodhā nāma.rūpa,nirodho'ti.*)

25 (10) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'<u>When what exists *not*</u>, is there *no* **consciousness**? With the ending of what, is there the ending of <u>consciousness</u>?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

'When there are *no* **volitional formations**, indeed, there is *no* <u>consciousness</u>; with the ending of <u>volitional formations</u>, there is the ending of *consciousness*!' (*Saṅkhāresu kho asati viññāṇaṁ na hoti, saṅkhāra,nirodhā viññāṇa,nirodho'ti.*) **[9]**

26 (11) *Then, bhikshus, this occurred to the bodhisattva Vipassī:*

'<u>When what exists *not*</u>, are there *no* **volitional formations**? With the ending of what, is there the ending of <u>volitional formations</u>?'

Then, bhikshus, on account of the bodhisattva Vipassī's wise attention, there is the realization through wisdom, thus:

(12) 'When there is *no* **ignorance**, indeed, there are *no* <u>volitional formations</u>; with the ending of <u>ignorance</u>, there is the ending of *volitional formations*!' (*Avijjāya kho asati saṅkhārā na honti, avijjānirodhā saṅkhāranirodho'ti.*)

Dependent ending (standard or forward cycle)

27 So, then:[68] [§14]

with the ending of **ignorance**, <u>volitional formations</u> end;   *avijjā,nirodhā saṅkhāra,nirodho,*
with the ending of **volitional formations**, <u>consciousness</u> ends;   *saṅkhāra,nirodhā viññāṇa,nirodho*

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[68] *Iti hidaṁ*. For <u>the twin formula</u>, see SD 5.16 (4.1). For a brief def of each of the 12 links, see SD 5.16 (1.4).

with the ending of **consciousness**, <u>name-and-form</u> ends;   *viññāṇa,nirodhā nāma,rūpa,nirodho*
with the ending of **name-and-form**, <u>the 6 sense-bases</u> end;   *nāma,rūpa,nirodhā saḷāyatana,nirodho*
with the ending of **the 6 sense-bases**, <u>contact</u> ends;   *saḷ'āyatana,nirodhā phassa,nirodho*
with the ending of **contact**, <u>feeling</u> ends;   *phassa,nirodhā vedanā,nirodho*
with the ending of **feeling**, <u>craving</u> ends;   *vedanā,nirodhā taṇhā,nirodho*
with the ending of **craving**, <u>clinging</u> ends;   *taṇhā,nirodhā upādāna,nirodho*
with the ending of **clinging**, <u>existence</u> ends;   *upādāna,nirodhā bhava,nirodho*
with the ending of **existence**, <u>birth</u> ends;   *bhava,nirodhā jāti,nirodho*
with the ending of **birth**, there end <u>decay-and-death</u>,   *jāti,nirodhā jarā,maraṇaṁ*
  sorrow, lamentation, physical pain,   *soka parideva,dukkha,-*
  mental pain and despair.   *domanass'upāyasā nirujjhanti*
—Such is the ending of this whole mass of **suffering**.   *evam-etassa kevalassa dukkha-k,-*
          khandhassa nirodho hotîi.

28   "**Ending**, ending" (*nirodha*)—thus, bhikshus, regarding what was unheard before, there arose in me vision, there arose knowledge, there arose wisdom, there arose insight, there arose light." [§15]

— evaṁ —

[For **Bibliography**, see the end of SD 49]

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